

# THE PRAISE OF

the GOVT,

Or, The GOVTs Apologie.

*A Paradox, both pleasant and profitable.*

Written first in the Latine tongue, by that famous and  
noble Gentleman Bilibaldus Pirckheimerus Counceller unto  
two Emperours, Maximilian the first, and  
Charles the fifth:

And now Englished by William Est, Master of Arts.

*Omne tulit punctum, qui miscuit utile dulci,*

*Lectorem delectando, pariterq; monendo.*

*Hor. de art. Poet.*



LONDON,

Printed by G. P. for Iohn Budge, and are to be sold at his shop in Pauls  
Church-yard at the signe of the Greene Dragon. 1617.







# TO THE RIGHT

Worshipfull Sir BERNARD GRENVILLE,

*Knight, my very good Patron, saving  
health in CHRIST IESVS.*

(\*\*)

Right Worshipfull,



*He flourishing Almond tree, hauing* Eccl. 12. ver. 3. 5.  
*displayed her siluer colours on my*  
*temples, and brought forth her ar-*  
*gent blossomes; the strong men*  
*bowing themselues, & the Graf-*  
*hopper beginning to bee a bur-*  
*then: ( as that mirror of wisdom*  
*anigmatically describeth old age) might (perhaps) plead a*  
*superseedeas for me, to say with the Poet:*

--- Solue senescentem maturè sanus equum.

Hor.

*Thy horse with age and toyle oppress,*

*Let loose betime, to take some rest.*

*This hath enforced mee to retire my selfe a little, and to  
thinke vpon some conuenient recreation, whereby my droo-  
ping spirits being refreshed, I might be able with the more  
alacrity to vndergoe the burthen of these graue studies,  
which my function incessantly requireth. In the interim  
this little booke chancing into my hands, I perused it; and*

## The Epistle

finding it to contain matter of pleasure and profite, I  
thought it a fit subject for my exercise, to employ these  
tempora succulenta, & subleconditia (which I could  
spare, or steale from my greater studies) in the translating  
of it into the English tongue, taking more delight in these  
ludicris literarijs, then in any other recreations what soe-  
uer, which might yeeld vnto mee lesse profit or content.  
It was first penned and published in the Latine tongue, by  
that famous & learned Noble man, Bilibaldus Pirchei-  
merus, sometime Councillor vnto two mighty Emperors,  
Maximilian the first, and Charles the fift, and by them  
employed in diuers weighty affaires of the Empire, among  
foraine Princes, which he managed with great wisdom  
and credit. Hee was for the space of many yeeres pestered  
with the force of Dame Podagras furie, and repented that  
he was deluded, or rather befooled by foolish Physicians,  
(to vse his owne words in his Epistle) Quod stultus ego  
a stultis persuasus medicis, &c. That as a foole perswa-  
ded by foolish Physicians, I abstained in vaine for the space  
of 7. yeeres from the vse of all wines, and that in my often  
travailes and Ambassages, when I was constrained to follow  
my Souerelgne Lord Cæsar Maximilian, and sometimes  
through these Countries where the waters were corrupt  
and contagious, sed tandem resipui; but at last I became  
more wise, and found more ease, &c. What I haue done in  
the translation, he that will compare the Latine Copie with  
this, may easily perceiue: what was superfluous, I haue  
pruned: what was vitio Impressoris, defective, I haue  
supplied: some things, as little pertinent, I haue changed  
for other more agreeable for these times, &c.

If any curious carping Criticke (as that malicious Ru-  
fus)



## Dedicatorie.

*fas*) shall object, that such a subject becometh not my gra-  
 uity: let such know, that I herein follow the example of  
 great learned men: of which, one hath written in the  
 praise of Tyrannie, another of Baldnesse, another of the  
 Feuer, and that famous Clarke Erasmus, of the prayse  
 of foolishnesse, and shewed therein great acutenesse of  
 wit, and not the least of their learning. Dulce est er-  
rare authorib-  
illis.

You see here, that men of eminent gifts in all kinde of  
 literature, haue thought it no disparagement, Ineptiendō  
 non-inconcinne nugari, and to haue linked pleasure and  
 profit together: for,

Omne tulit punctum, qui miscuit vile dulci.

For my part, as a Translator I haue but taught Dame  
 Podagra to speake English, and do send her abroad in a  
 new suite out of her worky daies clothes, to apologize for her  
 selfe: Humbly submitting both my selfe and my labours  
 to your worships censure and good liking, which to me shall  
 be instar omnium, as the iudgement of all men. Horat.

Oro, clementi aspicias munuscula vultu  
 Quæ lusi nuper, postponens seria ludis.

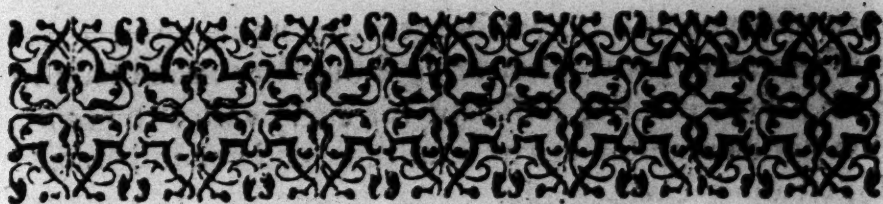
And so I commit your worship to the Almightyes proce-  
 ssion, incessantly beseeching him (from my very heart)  
 euer to defend and free you from the force of Podagras  
 disease.

Your Worships in all dutifull  
 obseruance, to command,

William Est.







# THE PRAISE OF

THE GOVT,

Or, *The GOVTs Apologie.*



Am not ignorant (most reuerend and vpright Iudges) how difficult a thing it is, and full of harred to roote an opinion out of mens minds, beeing once conceiued, and now of long-time inueterate, especially of the Incondite, rude and vnlearned vulgar, which are not so much led by reason, as carried by a

*Podagra beginneth her Apologie.*

certaine violence and impetuous rage (which the Greeks aptly call *ἄρροα, ῥία, ῥύμα,*) to iudge of things. No maruell then, if wanting discretion, without difference, rashly they giue sentence: For how can there proceed any right iudgement, when Folly captiuates Wisedome, Rashnesse rules Reason, Impotencie of mind cashieres counsell? Wherefore I greatly reioyce, that now at length time is offered, and liberty granted me, to answer and refell the slanders and obiections of the franticke vulgar sort, mine enemies, that (to my grieve) I heare not my selfe alwaies traduced, and be neuer permitted freely to speake for my selfe.

Though it not onely toucheth mee, but as I suppose, it concerneth

*Si accusasse sufficiat, quis innocens esse poterit?*

concerneth you also (O yee Iudges) that none, vpon a bare accusation only, without hearing should bee conuicted and perish; For, if it bee sufficient for euery varlet to accuse, what good man then can be innocent, and vncondemned? Not without cause therefore your serene aspect, a signe of clemencie and mildnesse, and this frequent and renowned assemblie doth so recreate and cheere vp my spirits, that I cast out of my mind all suspicion of feare or partiality. For, why should I feare, seeing my cause is to bee heard before you, whose Wisedome, whose Integrity, whose Innocency is such, that I ought not only, not to suspect; but also, to hope for at your hands, whatsoever shall be iust, honest and right, and shal be thought worthy of your estimation, wisdom and credit?

*Truth cannot finally be suppressed.*

But before I begin to lay open my cause, I shall craue so much fauour at your hands (most clement Iudges) that with good leaue and attention you will bee pleased to heare mee to the end, permit me to keepe mine own order of speaking, and suspend your sentence vntill I come to the Epilogue and conclusion of my speech. Againe, if you haue conceiued any displeasure, hatred, or indignation against mee, that ye put it off, lay it aside, cast it away, and haue respect not so much to the calumnies of my aduersaries, or mine own person, as to the equity of my cause. And that yee will not bee offended, if my speech shall rase out, reason enfeeble, truth vanquish whatsoever sinister opinion, malicious censure, and false cavillation they shall forge against mee. Truth, for a time may be oppressed, (God so disposing for our punishment, or tryall) but finally suppressed it cannot be. Truth is stronger then all falshood: it is *temporis filia*, the daughter of time, and will at length preuaile. Truth is *simplex et nuda*, *sed efficax et magna*, simple and naked; but powerful and strong: *splendet cum obscuratur*, *vincit cum opprimatur*: it shineth when it is darkned, and ouercommeth when it is oppressed. It was well said of that Father, that Truth hath a double effect, it is *dulcis & amara*, sweet and bitter;

*Aug. ad Christin.*

*quando*



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*quando dulcis est, parcat: quando amara, curat: when it is sweet, it spareth: when it is bitter, it curseth.* And as wisely *Aristotle: Eos qui errant ad pauca respicere:* They that doe erre, haue an insight; but into few things; but thus wee bee not deceiued; every circumstance which concerneth any matter, is diligently to bee looked into and considered: which if it be, I doubt not but truth shall be of more validitie with you, then the malice, enuie and raunts of all men. For, I trust plainly to vnfold, that all the blame, and euils, how many and how great soeuer, which light vpon my aduersaries, are not so much to bee ascribed vnto mee; as to their owne licentiousnesse, and vices. Secondly, That these euils (if they be euils) are not so grieuous, but farre more tolerable, then either they will or imagine. And thirdly, that I am the cause of much good, and do bring many and great commodities vnto men.

*Arist.*

Bee you not therefore (O Iudges) bee you not (I say) perturbed in mind, or carried away with passions; but quietly as you haue begun, heare me, I pray you, with patience. For, if I proue not plainly what I haue promised, it lieth in your power to condemne mee: so shall you acquit your selues of all partiality and blame; and for my part, if I bee conuicted, I will contentedly vndergoe whatsoever punishment you shall inflict vpon me. But, if I make good all that I haue spoken, I desire, that you will not so much respect me, as be mindfull of your place and office, that I may receiue such vpright sentence, as the equity of my cause by law and right requireth.

But before I addresse my selfe to dissolue my aduersaries obiections, I thinke it fit to answer first to euill report and rumor of the people.

For, if thou be good (will my enemies say) and the cause of so much good vnto men, what then is the cause that all men so egerly hate, detest and abhorre thee? For, though Fame doth very often; yet is it not wont alwaies to erre, especially beeing so inueterate, and every where so frequent in the world.

*Ob.*

*Sol.*

B

And

And, I againe would aske these iolly fellowes, mine accusers, Why doe Children hate their Schoole-masters, though neuer so wise and learned? Why doe wicked men contemne good Lawes? Is it not because the Schoole-master labourerth to furnish the minds of his Schollers with good Arts, and discipline; that they may hereafter become the better men? And Lawes are a bridle to curbe the insolencie of badde men, to restraine them within the limits of their duty, that they dare not commit what villanie they would. *Epictetus* was wont to say: *Agrifernator est medicus, inieriam passus lex*. The Physicion is a preserver of the sick, and the refuge for the wronged, is the Law: Except the Lawes (as *Anacharsis* once said) may bee compared to the Spiders webbe, which catch and insnare onely the little weake flies, when the great Drones and strong ones, break the net and escape: a thing much to bee lamented. But to returne from whence I haue digressed: it followeth not that the Schoole-master should be euill, because hee is hated of Children, neither that the Lawes should be blamed and reiected; because they are abhord of lewd Luskies, and vaine Varlets, euen the worst kind of men; but, wee must hold that children want iudgement, and do censure of Discipline and good Institution, as they whose Palate is corrupt, and infected with a feuer, are wont to doe of their meat and drinke: and vicious men polluted with all filthinesse, wish that there were no Lawes, that there might bee no hindrance to with-hold them from running boldly in their execrable and desperate courses. Hee is not therefore to be reputed euill, which of a multitude; but he that is iustly, and that of good men condemned: neither is he presently to be counted a good man, who by many voices is extolled, but he that deserueth praise from the mouth of honest and wise men. And the witnesse of Conscience is more comfortable then the vulgar breath; but herein I rest satisfied with this saying of the Reuerend *Seneca*: *Adule de me loquuntur, sed malis; moneret si de me Marcus Cato, si Lelius sapiens, si duo Scipiones*

*Epiet.*

*Anacharsis.*

*De remed. for-  
tuitorum.*



## The GOVTS Apologie.

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*piones ista loquerentur : nunc malis displicere, laudari est.* They speake euill of me, but they are euill men : if *Marcus Cato*, Wife *Lulius*, the two *Scipios*, should speake this of me, I should be moued ; but to be dispraised of the wicked, is a praise to a man.

For seeing the number of wicked men doth euery where exceed, none, by their iudgement shall be good ; for they will commend none, but such as are like themselves ; but so far off should wise men be, from accounting the iudgement of the insulse vulgar sort, to be of any moment, that in their estimate, they should bee of the best men, of whom the multitude speake worst, and traduce most : as contrariwise, they the vilest men, and of basest esteeme, for the most part, whom popular applause extolleth to the clouds ; as the wise *Plato* rightly iudged : Whoso pleaseth euery humor, is worthy suspicion ; yea, though he maketh a faire shew of Vertue.

Let mine aduersaries therefore cease to object vnto mee these frantick rumors, and rather blame themselves, which are the cause of such paine and torments to themselves, as worthily they suffer ; For, they so liue, nay, they so drinke, they so plunge themselves in riot, and wallow in deliciousnesse, that they draw, compell, and hasten mee to come into their company, and to dwell with them euen against my will. For, seldome come I of mine owne accord, but most commonly by constraint, as enforced, I attend vpon them. If then, I were the plague of man-kind, (as they would haue it) I should not afflict certaine men, but all without difference : but so farre am I from hurting all men, that I willingly decline from many ; for I take no pleasure in those hard, rough, rusticke, agresticke kind of people, which neuer are at rest, but alwaies exercise their bodie with hard labours, are euer moyling and toyling, which seldome or neuer giue themselves to pleasure, which endure hunger, which are content with a slender diet, the Water often quencherh their thirst, haue bad cloathing, and worse lodging,

*Whom the Gout  
flyeth from.* lodging, fare hard, and lie hard, and can renounce all pleasures of the flesh: I hate, I flie from such.

*With whom the  
Gout loneth to  
dwell.* But, these my gallant accusers (forsooth), which spend both day and night in riot, whose bodies with Idlenesse are corrupted, which abhorre labour as the pestilence, which enervate, yea, euvrate themselves with *Venus*, which search Land and Sea for dainty Viands, which stirre vp gluttonie with all kind of sawces, which measure the manner of their drinking, not by necessity, but by libidine, which lie on Downe beds, and not onely go proudly, but monstrously apparelled, which feede vpon Oysters, Eccles, and slimie-fish, loue Goose, Gosling, and Fennish-fowle, fresh Beefe, and moorish Birds, and wash their throats lustily with bowles of Claret wine, drinke healths in halfe pots, and whole pots, till they haue drunke themselves out of health, out of wealth, out of wit, and gracetoo; forgetting that *Vna salus sanis, nullam potare salutem*:

*He that in health would long remaine;*

*From drinking healths hee must abstaine.*

*Si tarde cupis esse  
senex, utaris o-  
portet vel modico  
medice, vel me-  
dico medico. Si p-  
ta cibis tan-  
quam, ledit me-  
dicina salutem:  
At si p-  
ut medicina ci-  
bus.* Which flow in all delights, which mans wickednesse can deuise, whereby they enfeble both body and mind, and many times (though I be very delicate) prouoke mee euen to loath their riot; yet, those men are wont to lay vpon me all the blame: forgetting their own liues are most corrupt, contaminated with filthy vices, which is the cause of all euill to themselves: and when they erre in the whole course of their life, yet (forsooth) they cease not to accuse, and traduce me, but as iustly as if a man should fall into the fire, or cast himself headlong into the water, & yet should curse the fire, and accuse the water as cause of the danger, which he procured to himselfe: but this is the common courtesie of the world, to shake all blame from themselves, and cast it vpon others, that by accusing others, they might vindicate vnto themselves an opinion of goodnesse, when they are the occasion of all mischief. According to the Poet:

*---Homium quoque mors est.*

*Que nos cunq; premunt, alieno imponere tergo.*

*What*



# The GOVTS Apologie.

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*What vs oppresse, and beaue packes.*

*Wee lone to lay on others backes.*

And heere iust occasion is offered me, to exclaim against the slippery loue and friendship of the world; For, who would suspect the loue of these men, which all their life long, call for me, inuite me; yea, by their misgouernment enforce mee to dwell with them; as if they could not live without me? But indeed, in men in whom is laid no foundation of Vertue, is no expectation of faith and honestie.

*Vertue the foundation of friendship.*

And one of the things (saith a Wiseman) that men think they haue, when they haue them not, is many friends; yea, one faithful friend: for, by my experience; if thou wilt beleeue me, I know not any thing wherein thou mayst sooner be deceived. And that which one friend doth for another in these daies, is either to excuse, or hide himselfe, when there is neede of him, being more ready to lend him his Conscience, then his money. And he that will compare the number that professe friendship vnto him, with them that haue performed the part of true friends; for one faithfull, he shal discover an hundred dissemblers. Friendship, was wont to extend *Vsq; ad aras*, as farre as the Altars; but now *Vsq; ad crumenas*, euen to the purse and no farther. What is more common in euery mans mouth, then friendship; and what more rare, and lesse in vse? They make a formall shew of ciuility, but what they performe is plaine diuillitie. They will dissemble cunningly, promise liberally, and performe niggardly, giue all, and depart with nothing. I am all yours (say they) except body and goods. Surely such is the loue of my *Podagricall* friends, so full of contraieties, & oppositions, that it may be called an intricate riddle, which needeth some *Delio uatore* (as it is in the Proverb) to dissolue it. As, What is that which at once *lovetb & hatetb, styeth & pursueth, threatneth & intreateth, is angry & yet pittietb, would forsake, & yet wil not; and in the same thing, reioyceth & sorroweth?* The answer is, it is *Loue*: a right portraiture of my louing friends: and therefore one wel aduisech to make, if we may, all men our well-willers, but good men our friends.

*Gueuarna.*

*Of true friendship.*

*A true saying.*

*PHILOM-  
SOPHILIAS  
EICON.*

*Difficilis, facilis,  
incundus, aser-  
uus es idem.*

B.3.

And.

Mart. lib. 12.

And *Plutarch* warneth men to take heede how they seek for a swarme of friends, lest they fall into a Wasps-nest of enemies.

Verily, I craue not (O ye Iudges) that you should only credit my words; looke (I pray you) into the constitution of their bodies, their face, skin, colour, aspect, and going: and if ye find not all these to witnesse their extreme riot, I will endure willingly any punishment; these seeme to bee rather *Craffians*, then *Christians*. Yet farre bee it from mee, that I should censure thus sharply all *Plethoricke*, and grosse bodies; for I know it to be naturall vnto many, which notwithstanding keepe themselves within the bounds of Sobriety, and hate all excesse. There are also many Students which vse a *Sedentarie* life, which are so far from surfeiting, that their slender Commons wil searse hold body and soule together, and in whose Colledges a hungry man may as soone breake his necke, as his fast; yet sometime I visite them also, because they refuse all exercise, and will not learne this lesson, *Ne quid nimis*, but by overcooling their feete, and congealing their blood, prepare for mee a resting place.

I am wont also to touch some, which through over-violent exercise, dilate too much the vitall pores, extenuate the blood and humours, distemper the Liuer, causing *Podagrick* matter to fall downe, which begin my habite within them. I therefore am not so hurtfull, but they themselves inescate and allure me with their delicacies, retaine mee against my will to come vnto them; they, I say peruert all things, and then conuert all the fault vpon mee. I am present, they wish me away: I am absent, with their vices they call me againe: in sicknesse they seeke health in health they make sicknesse. Their owne health they neglect, and cease not to require it of me: they are malefactors to themselves, and would haue me be their benefactor: they will liue dissolutely, and curse me maliciously.

Consider therefore, (O yee Iudges) what they deserue, whose



whose life reproacheth them, whose forme of body bewraitheth, whom inueterate custome reprehendeth. They neuer thinke, that they ought to eate and drinke, that they may liue, and not liue to eate and drinke; they neuer consider that only *Larcones* and *Gulliguts*, are my enemies; for, who I pray you, so bitterly inueigh against me, but only Luxurious men? Who accuse me of cruelty, but only Luxurious men? Who crye out to haue mee condemned without answer, but onely Luxurious men? This beeing so, (O Iudges) how dare my aduersaries to mutter against me? How dare they appeare in your presence? How dare they to craue punishment to be inflicted vpon me, being Innocent? But they will say, I am their bitter and torturing enemy; What then? In seeking to be reuenged on their enemy, will they proue themselues to be most rancorous and malicious? Verily; if I be so odious in their sight, that they thinke I deserue no pardon, why then contend they with al their power to draw me vnto them? Why then do they not so frame their liues, that I may neither haue will, nor power to come neere them? For, if they would bridle their licentious lusts, and not so wantonly plunge themselues in pleasure; if then, they did not proue me more milde and gentle vnto them, I were worthily to bee blamed; but it is hard for him to bee abstinent, which knoweth nothing but to follow riot, and hardly will he proue frugall, which al his life long hath been accustomed to carowing and quaffing. Let them suffer therefore what they will not auoid, and so let them haue their health as they delight to liue; If so greedily they pursue vaine pleasures, let them be content to suffer paine, the inseparable companion of pleasure.

The ancient *Romans* to teach this, inuented this Fiction; they fained two goddesses, the one called *Volupia*, the goddess of pleasure, the other called *Angeronia*, the goddess of anguish and paine, names fitted to their natures: and the Priests of *Angeronia* did serue at the Altar of *Volupia*, to signifye, that in this life, pleasure and sorrow are mixed together:

Macrob. lib. 1.  
de somn. Scipio-  
nis.

Miscetur tristitia  
a letis, et mala  
sunt vicina bo-  
ther: nis.

Plato in Phe-  
done.

Ambrose.  
Pleasures Pro-  
clamation.

ther: and the Image of *Angeronia* (sorrow and paine) was alwaies set vpon the Altar of *Voluptie* (pleasure) to teach that sorrow is a companion to pleasure, and pleasure to sorrow. And when *Iupiter* (saith *Plato*) could not reconcile pleasure and paine, yet hee bound them together with an adaman- tine chaine, that though they did euer disagree, yet they should bee constrained to dwell together. S. *Ambrose* hath this *prosepopia* of pleasure: He shall be the chiefest with me, vwho is the worst of all, hee shall be mine, vwhich is not his owne, he that is most wicked, shall be most welcome to me, I haue in my hand the golden Babylonish cup, which inebriateth the whole earth.

You see now, they greatly erre, which in the gulfes of pleasure, seeke for health: as contrariwise, wise men in time of health, labour to prevent sicknes, quench pleasure, suppress their inordinate appetites, which are the cause of many disastrous diseases to the body: but these men, when for many yeeres, by all meanes they allure, intise, and prouoke me to come vnto them, and vvith so many delights, can scarce make me obsequious vnto them, yet they strue to lay all the fault vpon me, when they are the very cause of their owne misery. What maruaile then if I take worthy reuenge vpon them, and for iniuries receiued, handle them more sharply then I would? And yet I could name many, which through inordinate liuing, being pinched with pouerty, haue against their wills abstained from delicious meates, and drinks, and thereby haue recouered their pristine health: which could not be, if themselves, and not I, were not the hatchers of their owne vvoe. And for my part, seeing I giue place vnto labour, and dare not once touch sobriety; vwho seeth not my innocency, and the iniquity of mine accusers? And for mine owne person and deformed forme, which they say, resembleth barrell-bellied *Bacchus*, and my gate, like halting *Vulcane*, I am so far off from blushing, that I rather glory therein. For vvhatsoeuer, and howsoeuer I am, I know my selfe to be indifferent, and without parciality to all. I arrest  
Kings,

She is indiffer-  
rent to all.



Kings, Princes, rich and poore, noble and ignoble; yea the Popes themselues cannot escape my power: there is no respect of persons with me; except I be constrained to bee a ghest rather, with nice and effeminate men, then with sober and abstinent persons, not only because by their flattering enticements they solícite mee; but because with strong ropes they drawe me vnto them.

But here some wil obiekt, that I do not onely infest these riotous Gully-guts, but oftentimes such as are very sober and temperant, are afflicted with my disease.

Ob:

I answer, If it be so, yet is it very seldome, and therefore not to be drawn to a generall rule. What if they take this griefe from their Parents as an hereditarie euill? What maruaile then, if their Progenitors bee sickly, that they procreate an Off-spring like vnto themselues? You know it is a *maxime* in Nature: *Simile generari a simili*: Euery creature begetteth his like: How then can they charge me with that which is incident by Nature, or diffused into the children by the Parents default? Seeing they will not affirme, that their noble descent and splendor of their riches are deriued from mee, let them leaue also to reproach me with anothers vice: and if they repute the noblenesse and riches of their Ancestors to be a credite vnto them, let them not disdaine to succeed them also in their hereditary Maladies; but if they would leuell their liues by the line of modesty, they should find me farre more gentle, then either the deserts of their Parents, or peruerseness of Nature requireth.

Ans.

Galen, or the learned interpreter of Galen (sayth Hieron) Hier. in epist. writeth, that they, *quorum vita & ars sagina est*, whose whole life and skill is to cramme their bodies, can neither liue long nor be healthy.

Wisely did Aristotle warne, that we should behold pleasures *non venientes, sed abeuntes*, that is, not as fawningly they come vnto vs, but as they depart from vs: for as they come, they flatter and smile vpon vs, with a false shew of goodnesse, but departing, they leaue behind the sharpe sting of repen-

Aristotle.

repentance and sorrow. Like *Syrenes* they appeare with a faire face, but drawe after them a horrible taile of a Serpent: For, alas, who is able to number the *iliades* of miseries, which the short pleasure, of tasting the forbidden fruit, hath brought vpon the world?

A preseruatiue  
against the  
Gout.

Pythagoras ab-  
stained from ea-  
ting of flesh.

Plato was very  
moderate and  
frugall.

Codrus a poore  
man, whose fare  
and lodging was  
meane.

Abstemius, one  
that abstaineth  
from wine.

Phthiriasis, the  
lousie disease.

Mentagra, a  
pocke or fretting  
scabbe.

But now, out of the abundance of my good nature, I will prescribe vnto mine accusers a preseruatiue against my selfe (though my Clients haue not deserued the least kindnesse at my hands) out of mine approued *Recipes*, as by many yeeres practice I haue tryed to bee of great force, to preuent my Gouty habite; which is this: Take of *Platoes* breake-fast one dramme; of *Pythagoras* dinner two ounces; of *Abstemius* supper as much as thou wilt, and quietly take thy rest in *Codrus* Cabine, and vse vpon this (daily) good actiue exercise of thy body; and then a strawe for Dame *Podagra*, and her disease.

*Si salntem cupis, aut pauper sis oportet, aut vt pauper viuas.*

Petrac. de remed.

*If thou desire health, be a poore man, or liue as a poore man.*

Now to the second thing which I promised to proue: Men haue little reason to accuse me of cruelty, for I am not so bitter and austere to my people (my impatient Patients) as to giue them no remission and ease of their paine, as many other diseases are wont to be; which continually, without intermission, torment and afflict wretched men, as the *Phthiriasis*, the *Mentagra*, the *Leprosie*, and a number such like diseases which are rebellious, and refuse all cure, and neuer forsake a man but with his life: but I am sometimes quiet, I giue ouer, and grant a long pause and rest to my subjects; like a good Husband-man, who is wont to vnyoke is wearied Oxen, and permitteth them to bee refreshed with rest and good pasture.

Againe, I am so gracious vnto them, knowing them (for the most part) to be of an haughty and proud heart, and to stand much vpon their Generositie, I satisfie their humour so far, that I become an *Heraldesse* vnto them, and doe blaze their



their armes fitted to their nature, and permit them *Oneris causa* (*honoris* I would say, we *Femines* be bad *Grammarians*) to make ostentation openly of their ancient family and descent, which they euer carrie in their faces: and this is the cause that you should see their foreheads decked with painted pustulls, their noses adorned with precious pyropes, vpon their cheekes they beare curious wrought Carbuncles, and such like *Escobions*, that you may know that their birth is not base and obscure.

Besides, I am not so hurtfull as some affirme; as it plainly appeareth by this: That no man is much griued, when he heareth his friend to be taken with the Gout, but is rather merrie; he commeth vnto him, laugheth, iesteth, hee presenteth him with some pretie gifts, sitteth by him, talketh pleasantly, and as it were congratulateth with him, as doe also his kinde neighbours, which come daily to visite him; which surely they would neuer doe, if I were so dangerous, troublesome and hurtfull, as they pretend; for there is no man, when he heareth his friend to be affected with any incurable Maladie, that will laugh, sport and iest, but rather weepe and be sad: for how can he be a friend, that laugheth at the misery of a friend? and if men laugh at me, they plainly shew, that they think me ont to be the plague of humane kinde.

Againe, marke (I beseech you) my gentle and louing proceedings with my subiects: first, before I afflict them, I warne them, by touching a little their great toe; telling plainly: If they refraine not from contrary meates, keepe not a good dyet, but inuite me by their intemperancy, I will pinch them to the quicke, and (like *Proteus*) alter my forme and name: I will possesse the whole foote only, and then my name is *Podagra*; If they will take no warning, but wallow in their ryot, I will then proceed farther, strike harder, and come vp to knee, and then I will bee called, *Genugra*: if they still giue a deafe eare, and not leaue to prouoke mee, I will bee the *Sciatica* in their hippes, then the *Chyragra* in

Note.

their hands; and lastly, I will whip them indeed, and bee PANTA PERI PANTON, and possesse their whole body so, that they shall haue little ioy to sing the Epicures song: *Vinite Lurcones, Comedones, vinite ventres.*

*Ye Spend-thrifts, To spots, Belli-gods, line ye, be lustie.*

*Membrifragus  
Bacchus cum  
membrifraga  
Cytheraea,  
progenerant  
natam mem-  
brifragam Poda-  
gram.  
In Græc. Epi-  
gram.*

This being so, how can men iustly accuse me, which so louingly warne them, and bid them beware, for hee *that is well warned, is halfe armed?* Againe, when I begin (being so often called vpon) to infest any body; you shal see the whole company of his friends flocking vnto him, not to trouble him with distastefull cauills, but to recreate his mind with pleasant discourses, & as *congenerones lepidissimi*, spend the day in mirth, which would neuer be, if I, the causer of this pleasure, were away.

By this which I haue sayd it is manifest, that there is no man of so obtuse and dull conceit, but plainly seeth that mine enemies do not only vniustly accuse me, but also shew themselues to be the bruers of their owne bane, and if there be any fault in me, it is farre lesse then they thinke or would haue it.

*The couetous  
wretch.*

But now for my kind slaue M. Muck-worme (that I may not passe him ouer without a name) the couetous Caitife, that Churle, I meane, that cunning *Chymist*, that hath the skill to conuert euery thing into gold, who hath studied all his life the blacke Art, to coniure coyne by all meanes into the circle of his purse; he will not heare the complaints of the poore, for he is deafe to the cries of his owne belly, hee wrinkleth his owne skin, and contracts his owne corps, that he may keepe me out; hee hath long stolne from many, and now hee is become a plaine Rob-thiefe, and stealeth from himselfe.

Now, because this slaue keepeth his coine to look on only, and not to vse, putteth the best metall in his coffer, and the worst meate into his mouth, so crosseth pride (which holdeth the dearest things the best) that he counteth nothing good for his stomake, but what is cheapest, and that he may  
not



not diminish his stock, to saue charges, denieth wholsome alimēts to his own body; and feedeth on grosse flesh, watriſh herbes and roots, fusty, musty, mixed, mity, mouldy meats: all his exercise is to sit in his Counting-house, and to looke vpon his *Nouerints*; or in the chimney corner poring in an Almanacke to preiudge a dearth, and in a plentifull yeere would euen hang himself, with sorrow, were it not for charges to buy an halter, and is already the diuels Lacky; I will also make him my slaue, for his liuer being by such dyet corrupted, his bloud putrified, infinit crudities increased, I will prepare a seate in his sinewes for me to sit, I will minister iustice in his ioints, and send him speedily to his blacke master *Pluto*, to dwell in *Acheron* for euer; but inough of this: I haue long abused your patience with vnpleasant discourse, now to make amends, I wil proceed to a more pleasing subject, and speake of the commodities and profit, which I am wont to cause vnto men: only I shall request you (ō ye Iudges) as hitherto yee haue done, to giue an attentiuē care to what I shall say. I deny not, that to many I seeme very troublesome and grieuous; but if they would rightly consider, they should verily finde many good things, which by my meanes they enioy, which, were it not through my benefite, they should want. How many (I pray you) for my sake are honored, to whom no manels would giue the way? for as soone as they see me a companion with any, euery man giueth place, lest they should throng or hurt me; yea though they be farre my betters both by age and condition. Many ride stately in Coaches, or are carried on horse-back, which were it not for me, might goe on foote. I am willed oftentimes, euen before Kings and great States to sit when all other doe stand: yea many times when I ioine my selfe with Noble men (for commonly I neuer depart from such) Princes themselues cause their seruants to bring me a stoole, or chaire, when otherwise I might stand long inough. Consider (ō Iudges) whether these things be not of high esteeme and request with all men? which all men desire, which all men seeke for?

*Nil præter betas  
duraq; rupa  
vorat.  
Alciat.*

*The commodi-  
ties of the Gout.*

And not only at meetings, but at feasts also I am honoured before others : for commonly I am placed in the highest roome, and though the table bee furnished with variety of dishes ; yet because all meates are not agreeable to mee, and likewise that it bee not offensive to my disease, one dainty dish or other is provided onely for me of purpose ; and all others holding their peace, I only am permitted, and willed to call for whatsoever I thinke fittest and conuenient for my infirmitie ; and is not this (I pray you) a great honour ?

But haply some froward cauiller may here reply : This is done not for honour sake, but in regard of their miserie. I answere, that men are wont to respect not so much, why a thing is done, as the good that commeth thereby ; and it is sufficient to me, that I am permitted to doe that, which is not granted to another, and this I repute a great honour : a poore man considereth not so much why, or from whence hee receiueth a benefit, as hee is glad in the present fruition thereof.

*Hee speaketh according to their manners in Germanie.*

And why speake I of poore men ? Doe wee not daily see rich and great men to possesse whole Fields, Mannors, Lordships, and yet little regard whether by right or wrong, so they may haue and enioy them ? And I doubt not but there are many poore men that would thinke themselves happie, if they might exchange their pouertie for this calamity, and bee freed from labour, and suffer no want. And what, I pray you, is more delicate then those rich men, with whom I dwell ? what more neate then their furniture ? what more elegant then their houses ? If thou come to visite them, thou shalt find their lodgings, not to lye sluttish, rude and filthy, as other mens, but all things are cleane, bright and finely trimmed, and decked like the Tauernes at a Faire, or as the Temples vpon high festiuall dayes ; so that thou shalt finde many which had rather bee sicke with such abundance, then be in health with extreame pouertie.

Be-



Beside, their visiting friends present them with whatsoever excellent and elegant thing the vvhole Citie affordeth, which may either delight the eyes, please the taste, or recreate the eare: there shall yee see things curiously wrought; thither are brought of rathe and first fruits, and what nouelty soeuer the season of the yeere can produce: there is to be seene whatsoever is strange and delectable among men; there are not wanting such as carrie rumors, and newes, and with pleasant tales recreate the minde, and mitigate griefe; yea, the affaires of Emperours, Kings, States, Countries, either of peace or warre, are related, descanted vpon, censured, decided among themselues; one telleth what is done among the *Indians*, another, among the *Italians*, another discourseth of *France*, *Spaine*, *Germany*, &c. Of all these things, by my meanes, men haue intelligence, though (perhaps) they are ignorant what is done in their owne houses; and thus whiles I detaine men with my businesse, I oftentimes preferue them from great dangers. For, as long as a man is afflicted with the Gout, they will neither commit themselues to the raging Seas, nor expose themselues in hunting, to the furie of wild Beasts, they will not quarrell, fight, or commit murther, they neede not feare the breaking of their head, through the fall of a stone from an house; *sed extra teli iactum*, but safe from all danger, securely heare the misfortunes of others spoken of.

*Torqueor podagra.*

*R. Nescis senectutis morem? incommutata non venit; magnam sepe morborum aciem ducit.*

*Petracc. de re. med. vtriusq; for. lib. 2. Dial.*

84.

Againe, do I not free men from the managing of state affaires, and from the most troublesome busines of the Court and of Princes, which without my fauour would perplex them with perpetuall cares, and sorrowes? And yet, in the meane time, I am not wanting and carelesse (you must thinke) in my domesticall businesse; but like a good husband, I strenuously crie vpon my companie; I counsaile, yea and compell them to apply their worke, looke vnto their charge for the increasing of my wealth; which I may the more easily doe, the lesse I am hindred by walking abroad. For, though sometime my feete deny their office, yet it followeth

loweth not, that they should bee altogether vnprofitable to my Cellars, Store-houses, and questuary Arts; but the more impotent they are to walke from home, the more apt a great deale are they to my domesticall gaines: the masters eye, they say, maketh his horse fat: and I by sitting in my chaire, or going vpon 3. legges about the house, with a Snayles pace, doe get more wealth, and acquire more riches, then I possibly could by running about, hawking, hunting, gaming, riding, company-keeping, and vaine pleasures: and thus you see in my bands men wax more wealthie, then if they enioyed their full libertie, so beneficiall I am to my seruants, in making them rich.

*Hæc his binæ,  
canes, & aues,  
serui, atq; ca-  
balli.*

*Dicuntur domi-  
nos sæpe vorare  
suos.*

*Hounds, hawks  
and horse, ser-  
uants and  
whores, oft  
turne their  
masters out of  
dores.*

These (ô Iudges) are things not to be contemned: but you shall heare farre greater; for whiles I am thus occupied about things pertaining to the body, I do not in the means time neglect the minde, but haue a speciall care for the culture and adorning thereof. You are not ignorant, that learning, and the knowledge of good Arts, are to be preferred before all riches and honors: for look how much difference there is betweene a stock and a man, so much a learned wise man excelleth an vnlearned Dolt. But I am a most excellent Teacher of Arts, and I could name many, which through my benefit, haue attained to great learning and knowledge of the tongues: for while they haue nothing els to doe, they addiect themselues to good litterature, and that they might not suffer their time vainely to slip away, they dayly contend to become more learned: but what speake I of ordinary learning? am not I most expert in instituting my seruants in the liberall Sciences, and in all circular knowledge of the globe? especially in that most pleasant and skilfull Art of Musike, by whose harmony, sweet *Symmetricall* measures and modulations, I expell cares, and wonderfully with my admirable tones of Musike delight the eares.

*Musike.*

*Rhetorick.*

I also teach them the Art of Rethorike; for I am not ignorant thereof, as far as is requisite for vs Females to know: for as soone as a man is taken with the Gout, I presently fur-



furnish him with matter of excuse out of the very bowels of Rethorike, for they are ashamed to confesse my disease: one sayth, that hee wrung his foot with a strait boot; another, that hee hurt his toe against a stone; another saith, with a slide hee hath wrested his ankle; another, that hee tooke a fall: and very ingenious they are to frame excuses to conceale their grieffe, and blind mens eyes very craftily, and not only perswasively after the manner of Rethoricians, but also like Logicians, subtilly reasoning and disputing, with many arguments, and al to shake off the imputation of my disease, which they are ashamed (forsooth) to acknowledge; yea, and confirm it by oath too, if you wil not belecue them, so hatefome is my name vnto them. But to omit these inferior sciences, doe not I also furnish with knowledge of the celestiaall Orbes? as Astrologie, a most ancient and diuine *Astrologie.* Art, the prayes whereof, if I would, yet I am not able to vnfold, an Art so excellent, that the ancients ascribe the inuention thereof to their supposed gods, and was in old time in such account, that none but Kings and wise men were thought worthy of the knowledge thereof.

This Art I teach my seruants, and so infuse it into their bodies, that euen the Art of numeration, or Tables, they perfectly vnderstand it: not that they are ignorant in *Aritmeticke.* Arithmeticke, which I teach them, when (as I said) they are so much giuen to pecuniarie matters, that being holden in my bonds, they are more auaricious then when they were free.

But marke now (I pray you) a miracle, which wonderfully commendeth my force and industry: to vnderstand the motions & change of the heauens, they need no Tables, Globes, Astronomicall instruments, or figures; for before there happen any coniunction, eclipse, any alteration of weather, the change, full, quarters of the Moone, or any dire aspect of the Planets, I cause them to know it, not so much in minde, as in very deede to feele the effects thereof in their bodies.

*Horoscope is a diligent marking of the time of the birth of a child.*

And that, not only in the great and splendent lights, they are so perfect, but also in the errant stars; so that the infaust aspects, either of cold *Saturne*, or raging *Mars*, or when they obliquely behold each other; or when the *Horoscope* it selfe, or the Moon the gouernesse of mans life, shall be infected with their disastrous influences, all this cannot bee hidden from them. There are none that can more exactly and certainly foretell of stormes, raine, haile, snowe, tempests, or any alteration of weather then my seruants can, for they alwaies carrie a Kalender in their bones; yea, they presage this two or three dayes before it come: and may they not (I pray you) through this presaging of times and seasons attaine vnto ripe wisdom, which consisteth in these three things?

*Corrige prateritum, rege presens, cerne futurum.*

*What's past, amend, use present well,*

*Presage the future to fore-tell.*

*Physike.*

Are not these great things (O ye Iudges) and full of admiration? yet is it also no lesse prayse-worthy, that I teach my *Podagricall* seruants, the excellent Art of *Physike*, then which, scarce any thing more singular, for the preservation of mankind, is giuen of God: This I inculcate and beate into their heads, euen against their wils. So that many times they vnderstand the vertue of hearbs, flowers, plants, seeds, rootes, trees, gummies, leaues, mineralls, more exactly then the Physicians themselues: besides, their knowledge in the bloud of beasts, their skinned, milke, galls, fat, bones, nerues, and vrine, &c. I instruct them to discern what is cold and what is hot, what is drie and what is moyst, what is stipricke and what is repulsive, what is aperitiue, attractive, instauratiue, and solutiue, what in vertue is of the first degree, what of the second, what of the third: and this I teach them not onely to know, but also to practice, in making pultisses, cataplasmes, baths, repercussives &c. as in all other things, so in this, I make my seruant excell not only in Theoricke, but also in the Practick: no maruell then if by  
my



my meanes they know the histories of all Nations, and read the fables of all Poets, and ( which is a note of a generous mind) when others make a gaine of their profession, I teach all this freely, without any hire at all. And when other Emperickes proue practices, by killing a number, my experience is safe and secure : hence came this saying; *Nemo medico non opus est sepulchro*, a new Physician had neede of a new Church-yard; and therefore *Nicoles* affirmed, that such Physicians were the happiest of all men, and why? *Quoniam successus eorum sol videt, errores autem tellus operiret*, because the sunne seeth their good successes, but their errors are hid in the ground, that is, in the graue: yet are they so insolent and proud, that a stranger vpon a time comming into a Citie, and seeing a Physician ietting in golden chaines, and rich clothing, asked what Noble man that was? it was answered, that he was no Noble man, but a Physician. He replied, ô God, what an honest Physician is this, which taketh from other bodies the Kings Euill, and putteth it on his owne body! But if my seruants would follow *Hippocrates* counsaile: *Cibus, potus, somnus, Venus, sint omnia moderata; Meate, drinke, sleepe, Venus, let all bee with moderation*, perhaps they would little need my physike or theirs.

A pretie tale.

The Kings Euill, or Yellow Iaudise, which through the overflowing of the gall, maketh the skinne looke yellow like gold. Hippocrates.

These things being so: yee vnderstand, as I thinke, (O vpright Iudges) what great benefits I bestow vpon mine accusers, and also how vngratefully, yea, more then barbarously they requite my kindnesse; but what they haue been long deuising to obiekt against that which I haue sayd, I know well enough: to wit, that all these things are not to be reputed as benefits, but rather as markes of extreme miserie, and that I am the bane and mischief of mankind, rather then a faultrix or benefactrix: for first, for the beauty of the face, which is wont to chaine all men in the linkes of the loue thereof, which consisteth (as wee Females best know how to describe it) in a large, square, well extended, and cleere front, eye-browes well ranged, thinne and subtil, the eye well diuided, cheerefull, sparkling; as for the

A description of beautie.

*Gelafin, is a little dimt, which in laughter appeareth in the cheekes, counted lovely.*

colour, I leaue it doubtfull: the nose leane, the mouth little, the lips corraline, the chinne short and dimpled, the cheeks somewhat rising, and in the middle a pleasant lovely *gelafin*, the eares round and wel compact, the whole countenance with a liuely tincture of white and vermilion red, *facies roseo niueoq; colore mista placet*, this (say they) I change and marre, and exhaust the blood, weaken the strength, take away sleepe, dimme the sight, diminish alacritie, abandon ioy, sport and laughter, incurue the ioynts, fingers, toes, and infeeble the whole body, and staine and obscure the fresh colour: but in this long and idle friuolous obiection, they shew themselues to bee sicke in minde; and therefore iudge rather by this passion, then discern by reason: these doltish men know not, that they attribute vnto mee much more praise then disgrace among wise men, by this their accusation; for while I weaken the body, I cure the Soule, while I afflict the flesh, I strengthen the Spirit; while I purge out what is earthly, I bring in what is heavenly; while I diminish what is temporary, I conferre what is eternall.

No man is ignorant, that the bodie is the polluting prison of the Soule, the Soule cannot flourish except the body fade and diminish; for this grosse luxurie of the flesh is an impediment vnto the Soule, that it cannot mount aloft in the contemplation of heavenly things, it layereth a thousand lets, and casteth as it were darke clouds, whereby the sharpnesse of the minde is obfuscate and blinded, that it cannot see nor follow the truth; and with how many cares and anxieties are men pearced, in procuring the things pertaining to this mortall body, and vse of this fraile life? I speak not of superfluous things, but of things very necessarie, though (as the Poet sayth:)

——— *minimis rebus contenta quiescit.*

*Natura, in vitium si non dislapsa repugnat.*

*Mans nature with a little thing contented doth remaine,  
Except it headlong falne to vice, it doth repugne againe.*

And



And what is about necessaries, may be called the sicknesses or maladies of the minde, as pleasures, opinions, feares, perturbations, desires, loue, hatred, &c. which seldome or neuer permitteth the minde to be at rest, like the violent force of fire, which causeth the water alwaies to boile vp till it be removed. For what (I pray you) stirreth vp warres, brawles, murthers, seditions, rapines, iniuries; but the flesh and the desire of hauing which is neuer satisfied? For wee see now a dayes mony is able to atchieue all things. And all this the loue of this fraile body compelleth vs to doe, which is the cause, that while we pamper vp the body our thoughts are farre estranged from any care taking of the Soule, and our mindes distracted from prouiding for the life to come; for our senses are like vnto violent horses, which without the reines of reason runne away violently with the chariot, but the soule like a waggoner holdeth the bridle; and therefore as horses without a guide, so the flesh without reason and rule of the minde runneth hastily to its owne ruine: what a slavery is it then to serue our owne appetite? I remember a lesson which I learned long agoe of a learned Preacher: That in choosing a Master euery man will shun three sorts of men; his enemie, his fellow, his seruant. Hee that serueth the Diuell, serueth his greatest enemy; he serueth his fellow, who serueth the lust of the flesh; he serueth his seruant, who serueth the world; it is a base seruice to serue the world, for that is to become a slaue to our seruant: it is an vncertaine seruice to serue the flesh, for it is so fraile, weake and sickly, that he may looke euery day to be turned out of dores, and which is worst of all, it is least contented when it is most serued; but to serue the diuell, is the vnchristiest seruice of all, for the wages hee payeth, is eternall death.

*D.B.*

Wherefore, wise men are wont to sequester themselves as farre as they may, from the commerce of the bodie and worldly affairs, to the end, that the mind may the more freely bee lifted vp to the contemplation of heauenly things;

and the more a man is auerted from the bodie, the more hee is conuerted to heavenly meditations, hee abstaineth from fleshly desires, he subdueth his pleasures, he little esteemeth honors riches, nobilitie, fame, and whatsoeuer the world holdeth most precious: he feareth not ignominie, pouertie, affliction, nor death it selfe, and all things which are contrarie to the flesh, that hee most desireth. And wise men are wont to measure their life not by the number of yeeres, but by the time they haue liued well.

A Historie.

I haue read of one *Similus*, who hauing spent the greatest part of his life, in the troublesome employments of the weale publick, and being now old, retired himselfe into a Farme hee had in the Countrie, and gaue himselfe to prayer and contemplation; and when hee dyed, commanded this Epitaph to be set vpon his Tombes

*Hic iacet Similus, cuius etas multorum annorum fuit, ipse dumtaxat septem annos vixerit.*

Here lyeth *Similus*, whose age was of many yeeres, but he liued only seuen.

But whoso serueth his bodily senses, besides that hee must needs depart from the path of vertue, he shall neuer obtaine what he desireth: for being deceiued with the false shewes of goodnes, he loseth the substance for to catch the shadow, and as the body tooke beginning from the earth, so the soule had her originall from heauen, as one saith not vnfitly:

*Immortall soule, from heauen God gaue,*

*But bodie fraile, from earth we haue.*

The body as a seruant should be subiected vnto the command of the soule; the one is heavenly and immortall, the other common to vs with the brute beasts. Nothing therefore is more excellent then the soule, nothing more diuine, it as farre excelleth the body, as the master doth his seruant, as the liuing doth the dead; and as the body maketh earthy things its full scope and marke whereat it only aymeth, so the minde erecteth it selfe to heavenly things, as to the proper end for which it was created. Yee see here (O Iudges) how



how much more noble the Soule is then the bodie.

But now will I addresse my selfe, to shew what a passing excultrix and adorer I am of the minde, and how much I garnish the celestiaall Soule, whiles I extinguishe the vices of the bodie; albeit I doe not alwaies hurt the bodie, but am wont commonly to profit it also: for I attenuate superfluous fatnesse, I drie vp humours which redound through intemperance, and consume them, lest they should encrease to a huge greatnesse, and bring no small danger to the whole bodie. Againe, as Physicians affirme, I also prolong the life: for except I did depell and drie downe to the feet and ioints that noxious and pernicious matter, it would doubtlesse assault the braine, heart, liuer, and stomake, and soone extinguishe the vitall spirits: But to omit those things which pertain to the body, let vs proceed to mens vices and infirmities, which I aboue others am very expert to cure; so that in this Art I yeeld to none, whether Philosopher or Diuine: for I am not only an impediment and curbe to my seruants, that they runne not headlong in wickednesse, but also the vices which through custome are become inueterate, I extirpate and expell, and cause that they shall not sinne vnpunished and scot-free, which if I did not, they would neuer desist from their wickednesse, but stil adde sinne vnto sinne, euill vnto euill, til sinne forsake them.

*The prrfit it causeth to body and soule.*

Now first for this Monster pride, which is *puppis ac prora*, Pride. the very head and raile of all euill, I must a little insist vpon this as I learned of a Preacher.

Gregory (sayth he) maketh 4. kinds of proud men: 1. The arrogant proud. 2. The presumptuous proud. 3. The boasting proud. 4. The despying proud person. The first attributeth euery good thing in himselfe, to himselfe, and not vnto God. The second will confesse God to be the giuer of all graces, but vpon their owne merit. The third boast of their vertues, which indeede they haue not. The fourth affecteth a kinde of singularity and puritie, in that he hath, or supposeth to haue: *Unia cetera in peccatis superbia, etiam in benefa-*

*Mor. lib. 23. cap. 27.*

*Etis*

Aquin. par. 1.  
quest. 63. Art. 2.

Bern. de Passio.  
Dom. cap. 19.

Ecc. 10.

Petrarch.

*Et ista timenda*, when other sinnes dye, secret pride gets strength in vs, *ex remedijs generat morbos*, euen vertue is the matter of this vice; though all sinnes are in the diuell *secundum reatum*, in respect of the guilt, yet only pride and enuie is in him *secundum effectum*, according to the effect, he is guilty of all sinne, for he tempteth to all sinnes, but pride is his owne proper sinne, his beloued Paragon; his *Rimmon*, saith Bernard, his *Character*, saith another, it was the first sinne, and it shall be the last; for as other sinnes decrease, secret pride doth increase: pride is like *Coloquintida*, which spoileth the whole pot of pottage. Why then art thou proud, ô dust and ashes, whose conception is sinne, whose life is miserie, whose end is rottennesse and corruption? *Initium vita cæcitas, & obliuio possider, progressum labor, dolor exitum, error omnia, et diu uiuendo portans funera sua*. Childhood is but foolish sottishnes, youth but a precipitate heate, manhood labour and carking carefulnesse, olde age but a bundle of diseases, and all the rest error, and the end, extreme paine: Oh then what a folly is pride?

*Si tibi copia, si sapientia, formaq; detur,  
Sola superbia destruit omnia si committetur:  
If thou hast abundance, with wisdomes redundancy,  
and beauties faire grace,  
Yet Pride all disgraceth, all goodnes debaseth,  
and Vertues deface.*

Enuie.

But I make pride and ambition strike their sayles, and coole their courage, when my force teacheth them how lesse then nothing mans arrogancie is, how vaine is beauty, how weake the strength of body, how fluid our humours, how fleeting our wealth, Nobilitie a nest of nothings, humane glory but a gust of wind; I cause them to remember that they are but mortalls, whom pride perswaded to be Gods equalls. Againe, while I teach the *myriades* of mans miseries, I quench enuy, emulation, detraction, and the impertinent care of vnecessary things. For how can men be curious in other mens matters, when they haue more then enough



nough to doe with their owne? I take away malice and  
cauils, so that my seruants deuise no cunning, craftie cir-  
cumuentions of their neighbours, a thing too common (but  
with none but Atheists) in these dayes. They stirre vp no  
strife, brawlings, contention among others, which haue e-  
nough and more then enough to do with their owne griefs.  
And as for hatred and enuie, my seruants are so far from this  
vile passion, that they neither enuie, nor are enuied of others,  
(for misery is no obiect for enuie) and they deserue rather  
comfort and pitie.

These (o Iudges) are matters of no small moment, but you  
shall heare greater. There are three things which are most  
infest enemies vnto my vassalls, though they daily receiue  
them, but vnto me they are very profitable: *Gluttony, Vene-  
ry* and *Anger*. But I respect not so much mine owne profite,  
as the health of my seruants: I warne them diligently to be-  
ware of these enemies, and if I finde that they contemne my  
warnings, I take reuenge vpon them for their contempt,  
and make them for their owne ease, hereafter be more wary  
how they set light of my precepts. And as often as by de-  
nouring, they too much ingurge their guts, and superflu-  
ously gully downe wine, I am presently with them as a sharp  
reuenger, I plague them according to their deserts, and  
counsaile them henceforward not so lightly to esteeme my  
hests: yet am not I so agresticke and sterne, that I should de-  
nie moderate vse of meates, or altogether forbid *Bacchus*  
his liquor, but through my benefite they many times feede  
more delicately, and are wont to drinke more freely; especi-  
ally, when they celebrate their solemnities with salacious  
Nymphes. But I deterre them from too much addicting  
themselues to the seruile seruice of that rude master *Bacchus*,  
and from being enthralled with the allurements of wanton  
*Venus*; so that my seruants dare very seldome or neuer com-  
mit adulteries, or whoredomes, I keepe them from vnclean-  
nesse, and preserue mayd and wife from their pollutions:  
but if they be vnruely, I so gripe them, that they shall repent

Three things  
hurtfull to the  
Govt.

Gluttony.

Venus.

Anger.

of their exorbitant causes, and loath the Femall sexe: what greater benefit can their best friends confer vpon them, then to deliuer them from so many euils, and exempt them from so many perils, as are wont to follow *Cupid* that blind bearded boy, and *Venus* a mother worthy such a sonne? And now for anger, what should I say? It is a vice full of fury and madnesse, which is wont to send hot and sharpe cholerick humors into their ioints, which shall incessantly pricke and torment them; but none know better to cure this malady then my selfe; they dare not for their life fall into these passions, lest I presently torment them, according to their desertings, and make euen their bones to cracke.

Moreouer, as I expurge the flesh infected with infinite vices, so I adorn the mind and beautify it with many vertues, I suffer it not to be pressed downe, but doe eleuate it from earth to heauen, and stirre it vp to prayer and contemplation.

I thinke it cannot bee vnkowne vnto you, how the greatest part of men are inclined, that if fortune alwayes should fauour them, if their sweet should neuer be seasoned with sowre; if the world should euer smile vpon them, they would alwayes fixe their minds vpon earthly things, they would regard nothing but backe and belly, and like swine wallow in the puddle of their pleasures: but the afflictions which I lay vpon them may be likened vnto the tree, called *Rhamnus*, whose root, leaues and branches, though (as Physicians say) they be exceeding bitter, yet are they very medicinable; for the seede thereof purgeth the body of all grosse humours, and the iuice thereof cleereth the sight. So afflictions, though to flesh and bloud they seeme austere and bitter, yet are they very healthfull to the Soule, they purge out the noysome humor of sinne, cleere the eyes of the minde which prosperity blindeth, that wee may truly know our selues, see our owne corruption, and become henceforward more warie how we offend our louing God, and fly vnto him in al our miseries; the scourge of affliction,

awa-

Aug in Psal.



awaketh the drowfie, humbleth the proud, purgeth the penitent, and crowneth the innocent.

But I feare I haue too much offended your patience with my tedious prolixitie: I will therefore conclude with setting downe certaine particulars, to proue what a precious *panacea* and all-saluing plaister I am for the curing of all spirituall infirmities of the soule: and first for Selfe-loue, the pernicious daughter of Pride, the fountaine of much euill, the *Lerna malorum*, the *Sentina* and packe of all mischiefe in the world. Now for the abating of this vice; what remedy better then afflictions, which I lay vpon the flesh? I cause men thereby to know themselues, that in their best estate they are but a dung-hil couered with snow, subiect to paine, aches, sores, rottennesse and corruption, we were all taken out and fashioned of the same lump of clay, of the same piece of earth as the poorest and basest whom wee so despise; and so I teach men to esteeme of others as of themselues, seeing we are all made of the same substance, all subiect to the same infirmities, and all hastening to the same end to become meate for wormes. Why then art thou proud, O earth and ashes, seeing that in thy most flourishing prime, thou art but filthy slime, a packe of diseases, a sacke of infirmities, a Store-house of miseries, thy body but compact of clay, thy head but a panne of earth, thy whole life besieged with a huge army of diseases, and euery one both threatening to arrest thee, and able to kill thee? Thus with my disease I stoope the proudest, and make selfe-loue to quaille.

And for the Viper Enuie that miserable fretting slaue, a wretch euer sad and pensue; for besides his owne griefes, he euer tormenteth himselfe at another mans felicitie: I say of him, as *Seneca* did once; I could wish that the eyes of the enuious were so opened, that in euery towne they might behold all that be in prosperity, that their torments might be increased; for as the ioies of others do increase, so the sorrowes of the enuious doe multiply: we can no way more

*Anacharsis.*

*Senec.*

vexe the enuious man, then by applying our selues to vertue: for he hath so many tormētors to scourge him, as his neighbour hath vertues to commend him. The poison of enuy is far worse then the poyson of Serpents; for their poyson hurteth others, but not themselves: but the poyson of the enuious hurteth themselves but not others. Moreouer, the enuious man imagiueth another mans good greater than it is, thereby to increase his owne sorrow and miserie.

Note a pretie  
tale.

To this purpose I remember a pretie tale; that certaine Physicions meeting together, there grew a question among them concerning the chiefest medicine for the eies: one said *fennell*, another *eye-bright*, another *greene glasse*, &c. Nay (saith another merily) it is enuie; for that maketh other mens goods to seeme greater then they are, and confirmed it by this saying of the Poet:

OVID.

*Fertilior sages est alieno, semper in agro;*

*Vicinumq; pecus grandius vber habet.*

The neighbours fields are euermore

with corne much better spedde,

Their flockes in milke more plentifull,

how euer they be fedde.

Note.

There is a Fable, but it hath a good Morall, of the enuious man and the couetous man, they both went together into *Iupiters* Temple to pray: *Iupiter* granted their petitions vpon this condition, that whatsoeuer the one did craue, the other should haue the same doubled; the enuious man asked many things, and had them, but the other alwaies had them doubled; the enuious man seeing this, was grieued, and praised that he might lose one eye, and then reioiced that his fellow had lost both his. See here what a diabolicall sinne enuie is, which careth not to hurt it selfe, to doe a greater damage vnto another.

But when I come to grapple with this Caytife, I will so perplexe him, and make him so wretched, that no man shall enuy



enuy him, nor himselfe haue little lust to enuy others. I tell him that he is most his owne enemy; for the man whom he enuieth, may depart from him, but he can neuer depart from himselfe: whithersoever he goeth, hee carrieth his enemy still in his bosome, his aduersary in his heart, his owne destruction within himselfe, and thus I seeke to cure this malady.

And for Couetousnes, I am like the clubbe of *Hercules* to beat it downe: when paines and incessant torments enforce the couetous worldling to confesse, and meditate with himselfe, that riches are fickle, that the liues of the possessors are brittle, that transitory riches are but run-awayes, they will either runne from vs as they did from *Iob*, or we shall be taken from them, (as the Preacher sayd) of the couetous worldly minded; *Thou foole, this night shall thy soule be taken from thee.* The couetous man is like hell in the enlarging of his desires, to containe all; more greedie (sayth *Basil*) then the very fire which goeth out when the matter faileth: but Couetousnesse is neuer quenched, whose desire burneth as well when he hath matter, as when he hath none. Hee alwaies goeth with a three-toothed flesh-hooke; the one is called *Petax*, which desireth all; the other, *Rapax*, which catcheth at all; the third, *Tenax*, which holdeth fast all. Now when the Gout gripeth him, I teach him to meditate thus with himselfe: O, what pleasure can I take in riches which I haue so greedily scraped together? I see they can yeeld me no ease at all, no, nor so much as free me from a fit of feuer: I now take no more pleasure in them, they no more delight me, then as the Poet sayth:

Couetousnesse.

Luc. 12. 20.

Abuc. 2. 3.

Basil in hom.

Qui cupit aut  
metuit, &c.

Horat.

—— *Lippum picta tabula, ut fomenta podagram,*

*Auriculas Cythera, collecta sorde dolentes.*

Who conets, or who liues in feare, his goods do him delight,  
As much as blinde man pleasure takes in pictures finely dight;  
Or one that's deafe doth take delight in Musikes siluer sound;  
Or as the Gout in foment, when the griefe doth most abound.

What ioy take I now in my stately houses, which I haue built by theft? in my large fields which I haue gotten by deceit? my cursed sacriledge, in deuouring Christs patrimony, which will bee like the Eagles feather, to consume all that I shall leaue to my heire? in my reuenues, for which I haue damned mine owne soule? In my gold and siluer, which I haue heaped together with the sweat, yea with the bloud of the poore? what comfort take I in my life it selfe which I haue so vnprofitably spent, when I made my heapes my heauen, my gold my god, my lands my life? I see now I haue chosen drosse for gold, rust for siluer, losse for gaine, shame for honour, toile for rest, hell for heauen. I see now, all worldly cares are frustrate, and fruitlesse; I wil therefore aspire to heavenly treasure, which is eternall, which no rust can corrupt, no moth fret, no theeues steale; in regard whereof all other things are but dung and drosse. I will now fixe my desires vpon the life to come, where there shall bee no sicknesse to afflicte me, no maladie to torment mee, no gripping griefes to assault me. Thus, where there is any sparke of Gods Spirit, I teach men seriously to meditate; Happy, and thrice happy they, which haue the grace thus to suppress their inordinate desires of riches.

*Ambition.*

The ambitious man in his swelling humour, which by all meanes seeketh to aspire vnto dignities and honour, who had rather be *vulpecula caput, quam cauda leonis*, the head of a foxe, then the tayle of a lyon, as the Prouerbe is: when I visite him, I cause him soone to strike his loftie sayles, I humble him, and enforce his haughty heart to stoop, I make him to know that he is like a Carbuncle, which is the name of a precious stone, and of a swelling sore or tumor: hee hath together glittering glorie, and wounding woe, hee liueth *inter malleum & incudem*, betwixt the hammer and the Anuile, betweene hope and feare: I tell him that honour is not *in honorato*, *sed in honorante*, not in him which is honoured, but in the mutable breath of the vulgar people: hee is sicke of a two-fold enuie, he enuiech others, and others enuie

*Duplici laborat inuidia, inuidetur ei, & inuidet ipse Senec. in Epist. 85.*



tie him, I cause him with *Moses*, to choose rather to suffer affliction with the people of God, then to enjoy the honours of *Pharaohs* Court: I make him consider, that weeping and gnashing of teeth is the reward of the proud, and the requitall of the honours which the wicked haue in this life; I cause him seriously to say with himselfe: O why should I be so foolish as to suffer my selfe to be carried away with the vanities of pleasures, riches and honours, seeing I finde no contentation in them? I enforce him when he groweth of the Gout, to crie out: *Vanitie of vanities, all is but vanitie*; and thus though I afflict the bodie, I lift vp the Soule, to the contemplation of heauenly things.

Now to my deare darlings, those loose, lewd, licentious, *Loose, licentious* lecherous, luskish Libertines of the carnall Crue, my filthy *liuers.* slaues, a word or two: I can stile them with no better titles, because they alwayes solcite, trouble, allure, and vex me with their importunate calls, and with their riotous liuing, euen enforce me to come vnto them: therefore I am seldome *The Pockes.* absent in mine owne person, or els I send my sifter, the Lady *Lues* of *Naples*, to enfrenchise her selfe into their bones, a farre worse ghest then my selfe: and betwixt vs two they are so tormented, scourged and consumed, that our abundant humours, doe quickly put them out of their wanton humour, or els with feare, paine, and weaknesse vtterly disable them. Yet haue I an especiall regard of their Soules, for I cause them to consider, that this sinne shall neuer escape Gods reuenging hand, that they are no better then carnall Epicures, wholly sold ouer to iniquity, that they are like Stallions euer neighing after their neighbours wines, *2. Pet. 2. 22.* rather swine then men, whose delight is altogether to wallow in the puddle of filthinesse, that they are like the *Centaures*, and *Minotaures*, whose vpper parts resemble men, but in the lower parts they are very horses and bulls. I labour to bring them to true mortification of the flesh, as of whoredome, adulterie, gluttony, drunkennesse, reuenge, &c. For what pleasure can the adulterer take in his fleshly lust, if  
hee

*Incipit a risu,  
curis coalescit  
amaris,  
Desinit in la-  
crymis improbus  
iste furor. Mant.*

*Prou. 22. 17.*

*The vanity of  
beautie.*

*Vniuersall or  
common.*

*Nereus.  
Thersites.*

he would but consider, that his euill life doth not onely (as Gods iust plague) fill him full of incurable diseases, but also makes him subiect to the eternall curse, to remaine in perpetuall torments, that his adulterie is a separation from Christ, and that the bed of his pleasures shall in the end bee the cabine of his teares, at the day of his death? This sinne beginneth with mirth, is continued with cares, and endeth in torment. Wanton pleasures begin in lust, proceed with shame, and end (for the most part) with pockes and contagion. These pleasures (as I heard our Preacher say) are a deepe pit, and none, but *with whom the Lord is angrie, shall fall into it.* And so by this meditation I labour to bring them to repentance, that their soules may be saued in the day of the Lord.

As for my little Lullabies, Mistris *Wag-tayle*, the *Wanton*, and her fellowes, whose flourishing fresh figure maketh proud (for *fastus inest pulchris*) when the rose and the lilly striue in their face for preeminence, whose *Coraline* lippes, cheerry cheekes, vermillion dye, louely eye, golden haire, &c. and other endowments of Nature they haue abused, to drawe the loose Libertines to the gaze, and to catch them in the snare: I will also plague these for the abuse of Gods gifts, in making them nets of the diuell to insnare vnstable soules. I take not all, who are adorned with the grace of beauty (for I know many of them sober, chaste, and modest) but such as loue not to bee too heauie, and are somewhat *Catholicke*; whose wanton life hath diffused many contagious humours, through their whole body, and yet haue a desire to seeme fairer in the eyes of vaine men, with a deceitfull foppery and painting, then with spirituall beauty of vertues, to shine before God and his Angells: whether their beauty consisteth in cleerenesse of skinnie, which is called *Pulchritude*, or in neatnesse of bodie, which is called *Forme*; I know how to abate their pride: if they were as faire as *Nereus*, I will soone make them as deformed as *Thersites*, their faire hue I make pale and wanne, when their bodies



these are replenished with cankers, which will breed in our bodies swellings, tumors, vicers, goits, leprosy, &c. the reward of a wicked life, and for I will enforce them to confesse with wise Salomon, *Favour is deceitfull, and beauty is but vanity.*

Another most excellent lesson I teach my Client, and that is, how to make choyce of a true friend, a thing in these dayes most profitable; I tell them, and make them seele, that they are no faithfull friends, which draw vs to prodigallie, riot, drunkenness, as are our pot-companions, carousers, health-drinkers, &c. whereby the Soule is polluted, the body defiled, crudities engendred, and I with my disease constrained to scourge them, and bring them to ruine: but they are to be reputed our true friends, which counsell vs to sobriety, temperance, moderation in eating and drinking, chastity, and such like, whereby health is preserved, nature rectified, strength maintained, my malady expelled, and life prolonged. And here I remember a wise instruction deliuered by our Pastor, for we talkatiue Femalls haue not the worst memorie; (*Oportet mendacem esse memorem.*) There is (saith hee) a counterfait friend, a time-serving friend, a false-hearted friend.

Friendship.

The counterfait friend goeth alwaies masked, in his mouth he hath alwayes *Aie*, All-haile. God blesse you, but in his heart he hath, *Cane*, Take heed of me, I will cut thy throat: such euer giue poyson in a golden pill, he is *totus viscosus*, all lime, his words are lime, his gestures lime, his countenance lime, and all to catch thee as the Fowler doth the bird, his words are complementall, but his heart deuileth thy downe-fall: all his plots are for his owne profit, and glossings for his owne gaite, hee riseth by thy fall, and getteth by thy losse; a man cannot bee too circumspect and heedfully wary of such: *Try and trust*, for there are many lurking holes in mans heart.

Reade Ecce. 6.  
ver. 7, 8, 9, &c.

The time-serving friend is like the Cuckoe, or the Swallow, which in the pleasant spring, and summer of thy pro-

*Nullus ad amicus  
sae ibit amicus  
opes.*

spring will take pleasure in thee, and warme himselfe at the  
fun-shine of thy fortunes; but in the winter of aduersitie,  
he will not know thee: no longer a friend, then on the win-  
ning side.

3

The false-hearted friend, his policie is to diue into thy  
bosome, and sound the secrets of thy heart, that he may vn-  
dermine thee in thy purpose, hold thee still in feare, and hurt  
thee at his pleasure:

*Inuenal.*

*Scire volunt secreta domus, atq; inde tueri.*

*Thy secret dealings they would know,*

*That they may keepe thee still in awe.*

*T. A.*

*Palling.*

By secret policie, and Machiuiilian traines, seeking to effect  
that which they cannot by honest meanes, nor violent cour-  
ses; a Herod within, and a Iohn without; a wicked Politi-  
cian in a Ruffe of the Precilian sect. *Shallow honesty, is better  
then the quick-sands of subtiltie, and plaine dealing is a good plaine  
song, as one accurately saith; this counsell of the Poet in this  
case is not to be despised:*

*Let no man know thy secret deeds, thy friend haue alwaies so,  
while friendship last, that thou foresee, he once may be thy foe.*

Take heed of such friends, and be not hastie to entertaine  
friendship with any: and so much for this.

*Ob.*

*Ans.*

Now if any will obiekt, that all other diseases can effect  
these things which I haue spoken of, as well as I or better:  
That I denie, and vtterly deny: For other diseases do quick-  
ly, some sodainly, suppress life, or do so afflict them that  
they haue scarce any leisure to thinke on their Soules health  
but it is farre otherwise with me, for I know how to extend  
my force, and when need requireth, in conuenient time to  
remit it againe and giue them ease, which other diseases sel-  
dome doe.

Albeit (O Iudges) I could alledge much more for my  
selfe, yet will I now make an end, when I haue shewed by  
the



the example of great men, that my societie is neither shamefull, nor wretched. It is the part of Heroicall and Noble mindes, indifferently to suffer prosperitie and aduersitie, and to make a vertue of inevitable necessitie. And to let passe many Potentates of the Earth: that *Troian* Monarch, *Priamus*, admitted me into his golden Palace; *Peless*, *Bellerophon*, and *Oedipus*, did not exclude me; *Plisthenes*, *Prothesilus*, and prudent *Vlisses*, receiued mee courteously; and haply (which some may wonder at) *Achilles* himselfe, though swift of foot, could not auoid my power. Let the *Grecians* fable as much as they will, That hee was displeased for the taking away of his Paragon; it was I that kept him from the battaile; I, (I ywis) was that *Brises*, which made him contemne the entreatie of the *Grecians*. Would not now any wise man chuse rather to suffer some hardnesse, with those famous Noble Personages, then with vile, base, and abiect persons, to wallow in Swinish pleasures? and rather labour to adorne his mind with Vertue, then like brute Beasts, to become a slaue to the belly, and corruptible flesh?

*Mala quæ cum multis patimur, leniora videntur;*

*The griefes that we with many beare, the better may sustaine.*

Ye haue heard (O Noble Iudges) my iust Apologie: now it remaineth, that I beseech you to weigh all things in the ballance of Equitie, and then by your vpright sentence free me from these malicious calumniations and false accusations, which my wicked enemies lade me with, when themselves are most in fault, and inflict vpon them deserued punishment for their licentious and filthie liuing: so shall

Truth be honoured, your selues for Iustice commended, and my Accusers reformed, and my selfe bound incessantly to pray vnto the Almighty, that your Honours bee neuer touched with my dis-ease.

FINIS.